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*The Social Mind and Education.* By GEORGE EDGAR VINCENT.  
Price, \$1.25. Pp. ix, 156. New York: The Macmillan Co., 1897.

There never was a time when attention was so strongly concentrated on the collective idea in general as at present. Books and articles are constantly appearing, each presenting some aspect of this idea. Simmel is talking about collective responsibility, Durkheim about the social division of labor, Le Bon about the psychology of crowds, Novicow about social consciousness and will, and Ross about mob mind, while the large class of sociologists who call themselves "organicists" are laboring to show that society itself is analogous to, if not identical with an animal organism fully integrated for the performance of functions common to the whole. All this is no doubt due to a growing solidarity in society which is perceived by each of these writers under different aspects according to the constitutional differences in the human mind. Its historical significance may be expressed by saying, without any pretence to exactness, that, in Europe and America at least, the predominant idea of the eighteenth century was paternalism, that of the nineteenth has been individualism, while that of the twentieth is to be collectivism. The constitution of the state corresponding to and resulting from these several ideas has been respectively autocracy and democracy for the eighteenth and nineteenth centuries, with a prospect of something approaching to what has been called sociocracy for the twentieth.

The work before us is a laudable and largely successful attempt to set forth the history, character, and present status of this movement. So small a work could, of course, do this only in its most general aspects, but the matter has been well sifted, judiciously selected, and logically presented. The bearing of education upon the subject, as indicated in the title, only becomes clear on reading the book. It is made to appear so by showing that back of the movement is a widespread philosophy which has been slowly taking shape and influencing thought and action. That this philosophy has been growing more and more practical with time is obvious to the most superficial observer. Science, which is so intensely practical, is making it so and it is beginning to be seen that philosophy is, after all, only a sort of science of the sciences. But the close work that has been done on the classification of the sciences, especially in their hierarchical arrangement by which the broader and higher ones are shown to grow out of the ones below them, and to contain all that is in them with a large *differentia* of their own, has naturally raised the question what is to be the last of this series,

the broadest and highest of them all, that must contain them all and itself constitute the real *scientia scientiarum*. Professor Vincent is not the first to see that this can be none other than sociology in its widest sense, or, as he prefers to call it, social philosophy.

It is here that the educational side of the book finds its sanction. It is through education, in the proper sense of that defective word, that science must be acquired and make itself felt. But the road to the great crowning science lies through the humbler ones, and it is no royal road. It is a long road at best, and the educational problem of to-day may be said to be the shortening of this road so that the maximum number may succeed in really traversing its entire length and reaching the goal. There is a school of educational philosophers who insist, with more or less unanimity, that the individual must make this journey in all respects as the race has made it, by the trial-and-error method—in a word, through experience. One of the chief objects of this book I take to be to point out the fallacy of this reasoning, and to show, as the author expresses it, that there are many “short cuts” which may be taken, by which both time and effort can be saved and practically the same results secured. It is strange that in this age of steam and electricity it should be necessary to defend so manifest a principle, but the educational field seems to be the only one left in which pioneer and stage-coach methods still prevail.

The modified form of Rousseau's education of nature that has grown up under modern doctrines in biology, is that education for the individual must stand in some such relation to the great school of experience through which the race has had to pass as the embryonic and foetal development of every higher organism stands to the evolution of its race—must be, not indeed a repetition, but a recapitulation of the entire history of the knowledge acquired. But even this, when squarely looked at, is seen to be an absurdly expensive method, and one which would have as its practical effect the exclusion of the majority from the acquisition of most of the useful knowledge of the world. A single illustration, not indeed adduced by our author, will make this clear. Almost the last truth that science has revealed is perhaps the most useful of all, viz., the true nature of zymotic diseases. Consider the prolonged and almost hopeless search that the world has made after the causes of the commonest diseases with which men are afflicted! It is scarcely half a century since the truth fairly dawned, but the knowledge of the cause is rapidly leading to successful remedies and a great extension of human life. Now the greater part of all that it is necessary for any but the physician to know of this hard-earned result can be taught

to a class of intelligent students in a single well-arranged lecture! A "short-cut" indeed! But what is true here is true in varying degrees of nearly all useful knowledge, and it is of the utmost importance that such knowledge be put, by the most direct method possible, into the possession of all. Whatever may be the limitations to the transmission of "characters," physical or mental, all at least are agreed that knowledge is not transmissible, and notwithstanding the rapid increase of the sum of knowledge, every one must acquire it all anew for himself, and no one can stand in this respect as a substitute or proxy for another.

All hope, therefore, of securing any adequate measure of social assimilation of the increasing knowledge in the possession of mankind seems to depend upon the adoption of educational methods that will insure the extension of the most necessary part of it to the maximum number through the simplest forms of instruction; and therefore we can fully endorse the following paragraph:

"It is not, then, Utopian to believe that the time will come when many of the ablest minds will be specially trained and devoted to the service of helping college students to organize and integrate their studies into a philosophy of social life and a way of looking at the universe. For this is a task which cannot longer be neglected. If the experience of the race counts for anything, the view of the whole is quite as important as the knowledge of details. This view of the whole should not be left to happy accident. A purposeful 'short-cut' must be directed to the higher education. 'Knowledge comes, but wisdom lingers.' Much has been done to hasten the advent of knowledge. It remains to accelerate, in some measure at least, the tardy pace of that unified knowledge, which is wisdom" (p. 135).

Of the merits and efficacy of the "curriculum" proposed for securing this general end the present writer does not feel qualified to speak, chiefly from lack of experience in the practical work of teaching, and he prefers to leave this part of the book to other reviewers competent to do justice to this important aspect of it, but of the main positions taken in the work and of its general tone and tenor, not less than of its admirable temper, there should be, it would seem, but one opinion, and that a decidedly favorable one.

The work bears evidence of extensive and painstaking research and contains very few errors of citation. One only need be noted. Mr. Spencer does not, in his latest classification of the sciences,\* place "astronomy after physics and chemistry," as stated on page 48, but merges physics and chemistry in geology, which he places

\* See *Science*, New Series, Vol. iii, No. 60, Feb. 21, 1896, p. 294.

after astronomy. The typography and general make-up of the book leave nothing to be desired, and there are very few typographical errors in the text proper, but owing to hasty proof-reading an unusually large number of such occur in the numerous citations in foreign languages, which will doubtless be corrected in another edition. It has a good index.

LESTER F. WARD.

*Washington, D. C.*

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*The Workers (The East). An Experiment in Reality.* By WALTER A. WYCKOFF. Pp. xiii, 270. Price, \$1.25. New York: Chas. Scribner's Sons, 1897.

Mr. Wyckoff, who is now Lecturer in Sociology at Princeton University, gives in this very readable volume, the contents of which have already attracted wide attention as they appeared in the form of articles in *Scribner's Magazine* last year, a view of the life of the unskilled laborer in certain industries in the East. The author seeks to furnish an accurate account of the unskilled laborer's view of life as well as to give a clear picture of the social and economic conditions acting upon him. The author spent some time in southeastern New York and northern Pennsylvania in actual experience with the problems which he discusses. He set out in July, 1891, with a small pack and dressed as an ordinary workingman in search of work, willing to turn his hand to anything that might earn for him the next meal or a night's lodging, and without any special fitness for manual occupation. He relates his experiences with a vividness that holds the reader's attention from beginning to end; his command of language and his power of expression have made his work a literary success. The experiences gathered in the present volume, which is to be followed soon by one dealing with conditions in the West, cover a period of little over three months, during which time he was occupied for more or less considerable periods as a day-laborer at West Point, as a hotel porter, as a hired man at an asylum for the insane in southeastern New York, as a farm-hand in northeastern Pennsylvania, and as a laborer in a logging camp in a lumber district near Williamsport.

To the real student of labor problems much of this experience will seem to be too fragmentary a basis for far-reaching deductions from the facts presented in Mr. Wyckoff's book. Indeed, one chief merit of the book is that the author himself does not make any sweeping or far-reaching deductions; he allows his narrative to